ST. LOUIS. THURSDAY, OCTOBER 1, 1857.

VOLUME VII, NO. 7.

For the St. Louis Christian Advocate. PROCEEDINGS OF THE KANSAS MISSION

CONFERENCE. The Kansas Mission Conference of the M. E. Church, South, convened in Leavenworth City, case: "God looks at the heart." If the young K. T., Sept. 4th, 1857. And by appointment of man that came to our Savior inquiring what the Conference, at its last session, held in Kick- good thing he must do to inherit eternal life, had apoo, Sept. 10th, 1856, Wm. Bradford preached thus loved God and his neighbor, it would have the Conference sermon. Bishop Andrew not be- been a pleasing task to have made the sacrifice ing present, Nathan Scarritt was elected Presi- required of him. But he loved his riches more dent, and presided with satisfaction to the breth- than all those and went away sorrowful. ren, and credit to himself.

Conference closed Monday, the 1th inst., peace Love to God, and love to man, and harmony prevailing.

per two weeks since.] David T. Holmes located in consequence of ill it would avail him nothing without love.

and Thomas Wallace reserve delegate. COMMITTEES TO EXAMINE THE UNDER GRADUATES AT

OUR NEXT CONFERENCE. First Year-Cyrus R. Rice, Jos. H. Pritchett. Second Year-Charles Boles, F. M. Williams.

Third Year-Thomas Wallace, Wm. Brad-Fourth Year - Thomas Johnson, Adonijah Williams.

REPORT OF THE COMMITTEE ON EDUCATION. Your committee beg leave to submit the following as their report:

In view of the fact that our Conference is in its infancy, and that from the beginning we have had to struggle with difficulties peculiar in character and great in magnitude, such difficulties as have been well calculated to embarrass, not only the regular work, but every department of our interest, it cannot be expected that we should have done much as yet in the way of building up be. The one is matter—the other is mind or literary institutions in our midst. Notwithstanding, we have not been entirely inattentive to our ducational interests. We have our Conference THE FORT SCOTT SEMINARY.

which the Church had to incur a debt. During the last year additional funds have been raised. and the debt liquidated, so that now the institufrom the length of time which intervened before it went into operation, and from the difficulty of obtaining suitable teachers, the prosperity of the most eligible point for a good school, we recommend it to the continued patronage and support

As the number of the present Board of Trusact efficiently, we recommend to the Conference limited to nine instead of seventeen Trustees.

vinced that it is good policy, and also highly im- twenty years since, though we may not possess naries wherever they can be established successfully, and made to be self-supporting.

In order to the furtherance of this object, your

our educational interests during the coming year. and to report at our next annual session; and, secondly, whereas we have no Methodist college of many of our people now at the present time require the advantages of our institutions of high than any other Methodist College, and already has considerable patronage from this Conference;

Resolved, That we, the members of the Kanwe shall have established within our bounds an

All of which is respectfully submitted. WM. BRADFORD, Chairman.

following gentlemen were elected Trustees of prove the destruction of living powers in this

Horris, G. W. Jones, C. Wingfield. F. M. WILLIAMS, Secretary.

September 12, 1857.

P. S.—In consequence of family affliction, and other circumstances over which I have had no control, the above documents have not been transmitted earlier.

For the St. Louis Christian Advocate.

Christian Perfection—No. 2. "Defin tion should precede arguments, always."

for the length of the article. For reasons known die." he shall live again. to myself, that part of the article published in September 3d, was thought sufficient to answer this mortal shall put on immortality, this corruptthe purpose intended, and sent accordingly. And ible shall put on incorruptible; and this material now, as you ask the question, what we mean by body shall be changed to a spiritual body, and "perfect men," we shall try, in a few words, to in- when the channels shall be freed from disease form your readers generally, what we mean—what and injury, shall we not say that the soul shall we understand constitutes a "perfect man" in exercise her powers so perfectly that many of the

We understand in the first place, of course, and well understood. that he be a man soundly converted, by repentance toward God, and faith in our Lord Jesus ed, and its powers indestructible, it must be the Christ, on his part; and have the love of God same in all individuals, and differing only in shed abroad in his heart by the Holy Ghost given glory in proportion to the manner in which we unto him. In this, he becomes a new creature, have used our talents in giving glory to God, and in some instances, no doubt, is made entirely and in the furtherance of his kingdom.

fect man. If a man loves God with all the heart, and his neighbor as himself, he will be very sure to please God in all things. He may err in his judgment, but this does not affect the

Now for the proof. "Jesus said unto him: The brethren were all present, and in their Thou shalt love the Lord thy God with all thy usual good health, exhibiting evidence of a year heart, and with all thy soul, and with all thy mind. This is the first and great commandment. Joseph H. Pritchett, M. G. McMilin, and The second is like unto it: Thou shalt love thy Wm. Barnett, were admitted into full connection, neighbor as thyself. On these two commandand Thomas Wallace re-admitted into the trav- ments hang all the law and the prophets."-Matt. xxii. 37-40. This needs no comment. Bishep Andrew having not yet arrived, the The whole matter is summed up in these two:

In the 13th chapter of 1st Cor., Paul informs [The appointments were published in this pa- us that though he had all knowledge, faith, gifts, charity, (in the common acceptation of that term,)

But stronger, and last also, the Apostle says Nathan Scarritt and William Bradford were to the Colossians, "And above all these thingselected delegates to the next General Conference, putting on "bowels of mercies, kindness, meekness, forbearing one another," &c.,-put on charity, (love) which is the bond of perfectness." Col. iii. 14.

Mr. Headley says, "St. John seemed to think love could govern the world." So think we. As the law, all the law, and prophets hang upon it, and all other Christian graces are not sufficient without it, and being the bond of perfectness, we think we are justifiable in saying it constitutes a "perfect man." C. R. RICE. Tecumseh, K. T., Sept. 18, 1857.

For the St. Louis Christian Advocate.

### The Mind and its Powers. Man seems to be a physical, mental, and moral

being. This position seems deducible from expe-

rience, reason, and revelation. The physical and mental man are as distinct as any two things can spirit; the first is passive—the other is active; one is tangible, and the other is intangible. And notwithstanding the intangibility of the latter, we are about as certain of its existence as of the A purchase of suitable buildings for this school former. We are just as conscious of thinking, was effected previously to our last Conference, by loving, hating, and other mental emotions, as we are of walking, talking, or any action of the body. We are also conscious that this thinking tion is unencumbered, and free from all embar- principle is not the body, nor any part of it. rassment. This school is now in operation; but We cannot refer the power of thinking to the hand, the foot, or any particular part of the body. A leg, an arm-or both-may be amputated school has not been so great as it otherwise would without any diminution of the mental powers. have been. Considering, however, that it is a The body may be almost destroyed by disease, worn down to a comparative skeleton, and the mental powers still shine forth brilliantly. We may follow the dying pilgrim to the very gates tees of this school is in our opinion too large to of death, and in many instances find the mind unimpaired—the living powers comparatively that when we re elect the Board; the number be healthy. A continued consciousness constitutes personal identity, by which we recognize ourselves rally within our bounds, your committee are con- as the same persons that we were five, ten or portant, that we build up high schools and semi- the same body. We are surely equally conscious of the unity, oneness, and indivisibility of the thinking principle abstractly considered. We committee would recommend the adoption of the must feel that the agent that loves, also hates, reasons and meditates. The mental states are Resolved, That a standing committee of three very rapid in succession, but no two of them can be appointed by this Conference to superintend be said to exist equally at the same time. The mental part of man possesses almost boundless powers. The organism of the brain connected within the bounds of our Conference, and the with the external senses seem to be the channels probability is that a number of years will elapse through which the mind or soul manifests itself. before we shall have one; and whereas the wants And in proportion to the health of these channels will be the clearness of the manifestations. If order; and whereas, Central College, located in one be born blind, the mind can never acquire a Fayette, Mo., is nearer to us in point both of proper knowledge of colors. The same may be geographical position and convenience of access said of hearing and smelling. We should not, therefore, conclude that because some of these channels have been impaired the powers themselves have been annihilated. There is such a sas Mission Conference, do adopt and extend to thing as latent heat, and may there not be latent it our patrouage and support until such time as or insensible powers of the mind, rendered such from the fact that the channels through which they might have been manifested, have been diseased, injured, or destroyed? If the powers of Whereupon, on motion by Bro. Bradford, the the soul may remain in a latent state, we cannot life. If they cannot be destroyed in this life, Dr. B. Little, W. C. Poyner, H. T. Wilson, they must exist when we enter the veil of death. Dr. B. Hill, S. A. Williams, Jas. Hill, J. G. If they remain until we enter the veil, who has any right to affirm that they shall not exist in all their fullness beyond the veil, until he shall have passed beyond the veil and learned for himself by

> 1. That since no one has ever passed beyond the veil of death, and learned from experience the non-existence of a future state of being, he has no right to affirm that which he cannot prove true by experience, reason nor revelation.

experience? We would therefore infer,

2. As we often discover living powers, vigorous at the veil of death, it is but reasonable that So think I; and so it should have been, only we infer their existence beyond, that "if a man

> 3. If we shall live in another world, when mysteries of Providence will be perfectly plain

4. Since the soul is a unit abstractly consider-

I cannot see why the mental agent in Demos-Well, what is that perfection? Answer—Su- thenes and any common mill boy may not be the preme love to God, and a full, unbounded love of same, considered in an abstract sense. If I am our neighbor. This, we think, constitutes a per- wrong in my conclusions, I wish to be corrected,

and will thank the person who may be kind

enough to do so. I will here close this article by a quotation from H. B. Bascom: "In illustration of this position, our text-book very appositely introduces the independence of the mind Our spirits in clashing may bear the hot spark. upon the body, by showing that, although by the death of the body, it may suffer some diminution Where passion folds up like the coils of a snake. of its sentient affections, yet its most valuable Oh. never hold malice! it cannot be good. furniture—its intellectual states and emotions, in- For tis nobler to strike in the rush of hot blood, finite in number and enlargement-are imperishable as the friendship of heaven and the rewards. The wild dog in hunger, the wolf in its springof virtue; and the temporary loss by the death of the body, will be compensated by the ample indemnity of its revival from the grave." The Oh never hold malice! dislike if you will, temporary loss will be compensated by the revival of a body spiritual, incorruptible, and immortal. Perfect in all its parts. There will be no with petitions for pardon or pleading for love—
idiots there. Those will be there who were idiots Shall we dare while we pant for revenge on another here, but they will be free from that imperfection. May we so live that we may shine as stars 

> For the St. Louis Christian Advocate. The Problem Solved.

"Behold! in various throng, the scribbling crew, For notice eager, pass in long review.

It has become a standing question with the maority of readers of the present day, by what means are the various newspapers and periodicals question being nowise improper, it becomes the duty of those who have information thereon to communicate the same to the inquiring public. Quite a number of those who contribute are well known to us; such as those whose legitimate and proper business it is to write for the public good. and scientific men and artizans, whose productions are usually accompanied with their own names. Various others write, most of whom are wont, either to sign no name at all, or to subscribe some fictitious name, by which the individuals themselves remain unknown to the public. Some of this nameless "scribbling crew" must ever remain such; others more candid, are willing the public should know, not only who they are, but by what means they are enabled to furnish the public with such stores of rich and various productions. Let us, then, Mr. Editor, introduce to your notice, and by your consent to the notice of the public at large, Master Americanus Juvenis, whose popularity as a writer is not disputed, and who does not hesitate, conscious as he certainly should be of merit, to come out to the plain view of the public.

paring for the press. He is ready at any time and upon any subject. The modus operandi of this tyro in literature may not be uninteresting. By his method, the most difficult things become simple and clear to any one, and "technicals" become as easy as "household words." A number of books are selected, among which is a large dictionary for reference; then he seats himself before a table, upon which is placed a quantity of good writing paper to catch the new-born thoughts, and retain them for a grateful public. Getting into an easy position, he begins to revolve in his mind for a caption, which to him is the 1792, quote these lines as intended for Mr. Wesmost difficult part in getting up an article for ley; and Mr. Moore again introduces them in publication, owing to the great multitude of sub- his enlarged life of that eminent man published ects with which he is familiar, and the fastidiousness of taste which he possesses. On one occasicn it was as follows: "Love, analytical, synthetical, and capable of purely rational development; and which, as a principle, is not wanting in the most potent valetudinarian." Upon hearing this, to use such high-flown language. But when the large dictionary left its place on the table, our surprise was increased that this book should be demanded before the first sentence had been written. Soon, however, appeared the propriety of consulting that book as above. For after some considerable research, he seized the quill, and about the third line below the proper line for commencing, he wrote out in a fair hand the quadrisyllable "adscititious;" and beginning parallel to the American coast; touching on the above, he went up to it as follows: "The proposition before us contains nothing, in our view, which we think is quite correct, that is purely adscititious." He here paused and assumed an air of triumph, "One elegant word," exclaimed he, 'and properly used is worth a score of commonplace expressions, which may be heard from the mouth of any simple boy." Surveying and admiring for some time this triumph over a common difficulty to new writers, and the ease with which that glorious "adscititious" was brought in, he again directed his attention to the dictionary for Having read in the M's until he came to "metempsychosis," he caught up a strip of paper and penciled it out upon the same in a fair hand, and counted the syllables. Next reading the definition, and its derivation from the Greek, "Pshaw," and so strangely detached from the great mass of said he, "I ought to have known that, it is from ocean waters, which, while seemingly cleft asunthe Greek, which I have studied for years. The word just suits me," said he, writing it at a distance from the first sentence, and completing as ought to feel thankful that the 'metempsychosis' of the superstitions ancients is exploded by the powerful engine of truth." This last word bewil dered us, who retired in dumb admiration of such prodigy, bowing as we left the room, making an apology that we were so foolish as to neglect education in our youth, but hoped that his excellent article would receive a due reward of merit from the public at large. The last sentence we learn was: "This subject, according to the method which we have pursued is made plainer than the Procession of the Equinoxes, Nutation

lic are so much benefitted.

NEVER HOLD MALICE. BY ELIZA COOK.

Oh. never hold malice! it poisons our life. With the gall-drop of bate, and the nightshades of strife. Let us scorn where we must and despise where we may, Tis the narrowest heart that creation can make,

Than to hitterly cherish the name of the foe-Wait to sharpen the weapon or measure the blow. The shark of the waters—the asp with its sting. Are less to be feared than the venge nce of man Where it lieth in secret to wound where it can.

Yet, remember, humanity linketh us still; We are all of us human, and all of us erring, And mercy with us should always be stirring. Shall we dare to look up to the Father above. To ask from our God, yet deny to a brother?

Cowper's Sketch of Wesley.

De Carrer in his recent work on the " Life, Genius, and Insanity" of Cowper, quotes the poet's well known line on Mr. Whitfield, under the designation of "Leuconomus," with the following remarks, namely: "In contrast with the spirit of detraction and the license of literary scorn, how beautiful and noble was the character of Whitfield, as drawn by Cowper in one of the earliest-published of his poems, the 'Essay on Hope.' It was twenty years after his own consupplied with the great amount of new matter version, and twelve years after Whitfield's which they contain from time to time. Now this death, when the poet penned this graphic and interesting portraiture. Had Cowper drawn the character of Wesley, it would have stood to all ages in the same Christian light, the truthful, unexaggerated testimonial of an admiring grateful heart."

From this it appears that Dr. Cheever did not know that Cowper did actually draw the character f Wesley, which is found in his poem entitled Conversation," and occupies twenty lines:

O I have seen (nor hope, perhaps in vain, Ere life go down to see such sights again.) A veteran warrior in the Christian field, ho never saw the swo.d he could not wield: Grave without dullness, learned without pride Exact. yet not precise; though meek, keen-eyed; A man that would have foiled at their own play A dozen would-be's of the modern day; Who, when occasion justified its use. Had wit as bright as ready to produce; Could fetch from records of an earlier age, Or, from philosophy's enlightened page, is rich materials, or regale your ear With strains it was a privilege to hear. Yet, above all, his luxury supreme. And his chief glory was the gospel theme: There he was copious as old Greece or Rome, His happy eloquence seemed there at home; Ambitious not to shine or to excel, But to treat justly what he loved so well."

These lines were published in 1782, in the same volume that contained the character of Whitfield. But it may be asked, what proof is there that these lines refer to John Wesley? In reply, Master Americanus Juvenis boasts his ability let us observe, that they evidently refer to a to write, and his promptness of execution in pre- minister of the gospel of whom Cowper had some knowledge, and probably to one who was iving at the time when the poem was first pubished. Now these twenty lines are remarkably appropriate to John Wesley. Scarcely would it be possible, within the same compass, to delineate his character more truthfully, more accurately, more thoroughly; not a single word could be altered without injury both to the poetry and to he subject. To whom else can they be applied? They are too minute, too particular to be a mere fancy-picture: they must have referred to some

Cowper's poems, with John Newton's preface, were first published in 1782; and John Wesley lived until 1791. Dr. Coke and Mr. Moore, in in 1825. Thus the opinion was published to the world in 1792; and, so far as we know, has never been contradicted. Had it been incorrect, we may reasonably suppose it would have been contradicted, and the true view set forth, either by the poet himself, who lived till 1800, or by some of his friends. It is to be hoped, therefore, that this question will be set at rest; and that it will we were startled into surprise at a youth's ability be allowed by all that Cowper did sketch the character of Wesley, as well as that of Whitfield, and with equal fidelity and skill. - Southern Quarterly Methodist.

# The Gulf Stream in the Atlantic.

The general description of the Gulf Stream, apart from any question as to its sources, is that a vast and rapid ocean current, issuing from the basin of the Mexican Gulf and Carribean Sea, doubling the southern cape of Florida; pressing forward to the north east, in a line almost southern borders of the Grand Banks of Newfoundland, and at some seasons partially passing over them; thence, with increasing width and diffusion, traversing the whole breadth of the Atlantic, with a central direction towards the British Isles; and finally losing itself by still wider diffusion in the Bay of Biscay, on our own shores. and upon the long line of the Norwegian coasts. Its identity in physical characters is preserved throughout the many thousand miles of its continuous flow-the only change undergone is that of degree. As its waters gradually commingle with those of the surrounding sea, their deep blue tint declines, their high temperature diminishes, the speed with which they press forward abates. But, taking the stream in its total ourse, it well warrants the vivid description and the name bestowed upon it by a modern author, of a "river in the ocean." This epithet is, in truth, singularly appropriate to this vast current; so constant and continuous in its course. der to give path to its first impulse, are ever yet pressing upon it, gradually impairing its force and destroying its individuality. The maximum of velocity, where the stream quits the narrow ollows: "The literary men of the present age channel of Bemin, which compresses its egress from the Gulf, is about four miles an hour. Off Cape Hatteras, in North Carolina, where it has ty is reduced to three miles.

gained a breadth of seventy-five miles, the veloc-On the parallel of the Newfoundland Banks, it is further reduced to a mile and a half an hour, and this gradual abatement of force is continued across the Atlantic. The temperature of they urrent undergoes similar change. The highest observed is about 95 degrees Fahrenheit. Between Cape Hatteras and Newfoundland, though lessened in amount, the warmth of the stream in winter is still 20 or 30 degrees above that of the ocean through which it flows. Nor is this heat wholly lost when it reaches and is spread over of the Poles, Quidrature of the Circle, or any the coast of Northern Europe. The waters, thus other subject of physical philosophy, whether constantly flowing to us from the tropical regions, tney relate to laws, general or particular." Master Americanus Juvenis, will continue to offer our own islands; and Ireland especially, uphis services to the public, and desires to with- derives much of its peculiarity of climate, its hold none of those useful arts by which the pr b- moisture, verdure, and abundant vegetation from

ALTER. this source.

nence of the great natural phenomenon of which ker. What say you to this, sirs !" we are speaking, we might find it at those curi-

and climate eighteen centuries ago, almost as we thing to brug and bravado against Almighty should depict them now. But the influence of God on dry land, and when danger was distant, the Gulf Stream does not stop even here. The it was not quite so grand to think ill of him when or less, over the whole Norwegian coast, the as- is enough conscience in every man to convince pects and produce of which strangely contrast him that God must punish him for his sin, and with those of corresponding latitudes in North that in every heart the words of Scripture will America, Greenland and Siberia. Other causes find an echo-" If he turn not, He will winet doubtless contribute to this fact, but none, we His sword." apprehend, so largely or unceasingly. The influence of the temperature of the Gulf Stream upon animal life in the ocean is very serious. The whale so sedulously shun its warn waters, as al-

most to indicate their track by absence, while yet

abundantly found on each side of it. The physical reasons are doubtless the same which prevent this great marine mammalia from ever crossing the equator from one hemisphere to the other—a fact now well ascertained. The various species of fish, which are firm and of excellent flavor in the colder belt of the sea upon the American coast, lose all their good qualities when taken out of the Gulf Stream running parallel with it. On the other hand, the more delicate marine productions, whether animal or vegetable, which multiply and prosper by warmth, are redundant in the Gulf Stream even after it has quitted the tropical regions, whence its heat is derived. The food is thus matured for the whale field of the Azores, while the huge denizen of the seas flourishes in colder waters amid the abundance so provided.—Edinburg Review.

### Waiting for a Blessing.

vait for the salvation of the Lord."--Lam. iii. 26.

Among the Kaffir tribes it is often customary for the kings to make a messenger from another prince, or a petitioner, wait at his kraal some- enon can be manifested; the sun must be near to times several days before he is admitted to the the horizon (which of itself implies a time of day royal presence, to present his petition. Several inconvenient to a person starting from a station years ago, at the station of Rev. J. Allison, who as distant as Elbingerode;) the spectator must has for many years been a successful missionary in South-eastern Africa, was a powerful religious | tain some vapor, but partially distributed. Colerinterest, and many were inquiring what they must lidge ascended the Brocken on the Whitsunday do to be saved. A man, who was deeply dis- of 1799, with a party of English students from tressed on account of his sins, was one day miss- Goettingen, but fuiled to see the phantom; aftering; for two or three days he did not make his wards, in Eugland, (and under the three same appearance. On search being made, the mission-conditions) he saw a much rarer phenomenon, ary found him in a solitary place alone, engaged which he described in the following eight lines. in earnest prayer. He declared his intention of I give them from a correct copy, (the apostronever leaving the place till his sins were forgiven. phe in the beginning must be understood as ad-Mr. A. remonstrated with him for thus attempt- dressed to an ideal conception:) ing to force God as it were, and advised him to return home and procure food, as he must soon be exhausted from hunger and fatigue. But he still expressed his determination never to leave the spot without the blessing. "Do you not feel hard towards God that after you have sought him so long and so earnestly he does not notice you?" said the missionary. "Oh no," replied the Kaffir, quickly, "am I not asking a great hing of a great King, which he has promised pestow it?" Like Israel of old, the man obained the blessing, and has since been a bright and shining light in the Church. You, too, reader, will seek and obtain the blessing which his poor heathen found, when you shall, like nim, seek for it with all your heart.—Biblical

#### The Scoffer Silenced. BY REV. C. H. SPURGEON, OF LONDON.

Let me tell you a story. I have told it before; ut it is a striking one and sets out in a true ght how easily men will be brought in times of langer, to believe in a God, and a God of iusice, too, though they have denied him before.

In the backwoods of Canada there resided a good minister, who, one evening, went out to neditate, as Isaac did, in the fields. He soon entered, and walked along a track which had been trodden before him, musing, musing still until at last the shadows of twilight gathered around him, and he began to think how he should spend a night in the forest. He trembled at the dea of remaining there, with the poor shelter of tree into which he would be compelled to

On a sudden he saw a light in the distance amo g the trees, and imagining it might be from the window of some cottage, where he would find a hospitable retreat, he hastened to it, and to his surprise saw a space cleared, and trees laid do in to make a platform, and upon it a speaker addressing a multitude. He thought to himself I have stumbled on a company of people who, in this dark forest, have assembled to worship God, and some minister is preaching to them at this late hour in the evening, concerning the kingdom of God and his righteousness." But to found a young man declaiming against God, daring the Almighty to do his worst upon him. speaking terrible things in wrath against the justice of the Most High, and venturing most bold and awful assertions concerning his own disbelief in a future state. It was altogether a singular scene. It was lighted up by pine knots, which cast a glare here and there, while the thick darkness in other places still reigned. The people were intent on listening to the orator; and when he sat down thunders of applause were given to him, each one seeming to emulate the other in Thought the minister, "I must not let this

pass: I must rise and speak. The honor of my God and his cause demands it." He feared to speak, for he knew not what to say, having come there suddenly; but he would have ventured, had not something else occurred. A man of middle age, hale and strong, rose, and leaning on his

to-night. I am not about to refute any of the arguments of the orator. I shall not criticize is style. I shall say nothing concerning what I believe to be the blasphemies he has uttered: but I shall simply relate to you a fact, and after have done that, you shall draw your own conclusions. Yesterday I walked by the side of vonder river: I saw on its floods a young man n a boat. The boat was unmanageable; it was WHOLE NUMBER 319.

Were it needful to seek proof of the perma- has just now addressed you, and cursed his Ma-The speaker sat down. You may guess what

ous passages of ancient geographers-Pomponi- a shudder ran through the young man himself. aus Mela and J. Solinos Polyhistor, for example and how the audience in a moment changed their -which describe the peculiarities of the Irish soil notes, and saw that, after all, while it was a fine climate it may be said to convey is diffused, more near the verge of the grave. We believe there

#### Spectre of the Brocken. This very striking phenomena has been contin-

nally described by writers, both German and

English, for the last fifty years. Many readers,

however, will not have met with these descrip-

tions; and on their account I add a few words in

explanation, referring them for the best scientific

comment on the case to Sir David Brewster's

Natural Magic." The spectre takes the shape of a human figure, or, if the vistors are more than one, then the spectres multiply; they arrange themselves on the blue ground of the sky, or the dark ground of any clouds that may be in the right quarter, or perhaps they are strongly relieved against a curtain of rock, at a distance of some miles, and always exhibiting gigantic proportions. At first, from the distance and the colossal size, every spectator supposes the apnearance to be quite independent of himself. But very soon he is surprised to observe his own motions and gestures mimicked; and wakens to the conviction that the phantom is but a datate t reflection of himself. This Titan amongst the apparitions of earth is exceedingly capricions, vanishing abruptly for reasons best known to "It is good that a man should both hope and quietly himself, and more coy in coming forward than the Lady Echo of Ovid. One reason why he is seen so seldom must be ascribed to the concurrence of conditions under which only the phenomhave his back to the sun; and the air must con-

> And art thou nothing? Such thou art as when The woodman winding westward up the glen At wintry dawn, when o'er the sheep track's maze The viewless snow mist weaves a glist'ning baze. Sees full before him, gliding without tread, An image with a glory round his head; This shade he worships for its golden hues, And makes (not knowing) that which he pursues." DE QUINCY.

## Canton English.

and his modes of thought upon his barbarous Roman master; our civilized Chinese attendants have communicated to us outer barbarians the syntax of the Chinese tongue. They have made for us a new English language, wherein sounds once familiar to us as English words startle us by new significations. My friend introduced me to his comprador thus: "You see, gentleman-you tawkee one piecey coolie one piecey boy-larnt pigeon, you savey, no number one foolo -- you make see this gentleman-you make him house pigeon." This was said with great rapidity, and a my innocence I believed my friend was speaking Chinese fluently. He was only talking "Canton English." Translated into the vernacular it would stand-"You see this gentleman-you must engage for him a coolie and a boy-people who understand their business, you know, not stunid fellows; you will bring them to him, and then manage to get him a lodging and furnsh it." To whom the polite comprador replied, "Hap got. I catchee one piecey coolie, catchee one piecey boy. House pigeon number one dearo no hap got. Soger man hap catchee house pigeon? Must got." "Heuig." The basis of this "Canton English"-which is a tongue and a literature. for there are dictionaries and grammars to elucidate it, consists of turning the "r" into the "l," adding final vowels to every word, and a con-

staut use of "savey" for "know," "talkee" for speak," "piecy " for "piece," "number one" or "first class," but especially and above all the ontinual employment of the wold "pigeon." Pigeon means business in the most extended sense of the word. "Heaven pigeon hap got," means that church service has commenced; "Jos pigeon," means the Bhuddist ceremonial: "Any pigeon Canton?" means, "Have any operations taken place at Canton?" "That no boy pigeon, that coolie pigeon," is the form of your servant's remonstrance if you ask him to fill your bath or take a letter. It also means profit, advantage, or speculation. "Him Wang too much foolo, him no savey, vely good pigeon hap got," was the commentary of the Chinese pilot upon the Fatshan Creek business. Until vou cannot only speak this language fluently, but also, which is ar more difficult, understand it when spoken rapidly in a low monotonous voice, all communication with your servants is impossible. The second morning after I had been installed in my dwelling, my new "boy," Ah Lin, who sleeps on a mat outside my door, and whom I suspect to ive principally upon successful rat hunts, for he knocks down three per diem with a bamboo pole as they run about the room—this Ah Lin, drawing up my mosquito curtain, presenting me with the six c'clock cup of tea, and staring at me with his little round eyes, gravely remarked, "Missa Smith one small piecey cow child hap got." It was a long time before I comprehended that, it being part of a "boy's" duty to inform his mas-

resented her husband with a daughter. LETTER FROM DR. FRANKLIN.—The following characteristic letter of Dr. Franklin is said to be medited. The ingenious manner in which he makes the commencement of his letter, convey the temporary impression that he lent with a par-

ter of the social events of the colony, he wished

to give me to understand that Mrs. Smith had

simonious reluctance is inimitable: "I send you herewith a bill for ten Louis d'ars. going fast towards the rapids. He could not use I do not pretend to give such a sum. I only the oars, and I saw that he was not capable of lend it to you. When you shall return to your bringing the boat to the shore. I saw that country, you cannot fail of getting into some buyoung man wring his hands in agony. By siness that will, in time, enable you to pay all ind-by he gave up the attempt to save his your debts. In that case, when you meet with ife. kneeled down and cried with desperate another honest man in similar distress, you must earnestness, 'O, God, save my soul! If my pay me by lending this sum to him ; enjoining body cannot be saved, save my soul!' I heard him to discharge his debt by a like operation nim confess that he had been a blasphemer I when he shall be able, and shall meet with an heard him vow that, if his life were spared, he opportunity. I hope it will go through many would never be such again. I heard him implore hands before it meets with a knave to stop its the mercy of heaven for Jesus Christ's sake, and progress. This is a trick of mine to do a great earnestly plead that he might be washed in his deal of good with a little money. I am not rich blood. These arms saved that young man from enough to afford much in good works, and so am the flood. I plunged in, brought the boat to obliged to be cunning, and make the most of a shore, and saved his life. That same young man little."